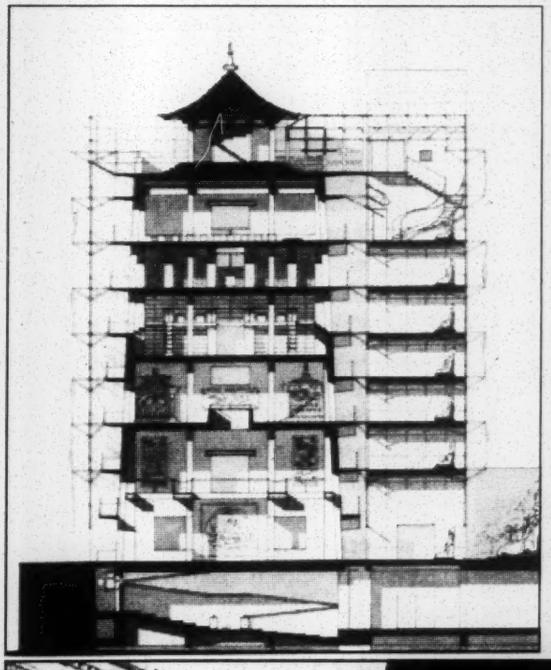
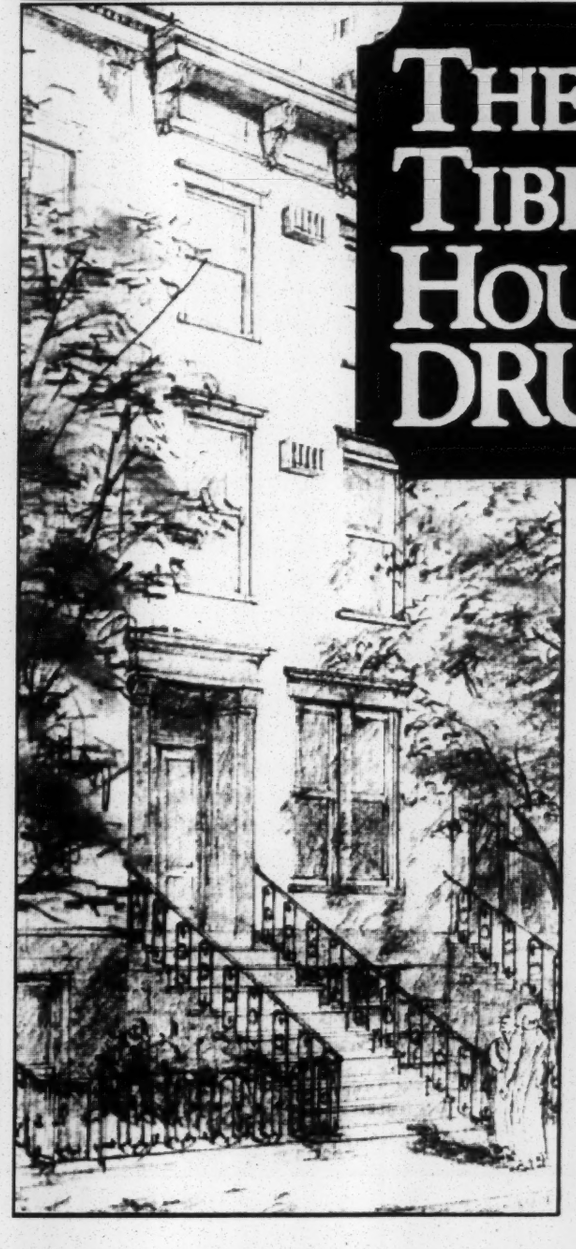
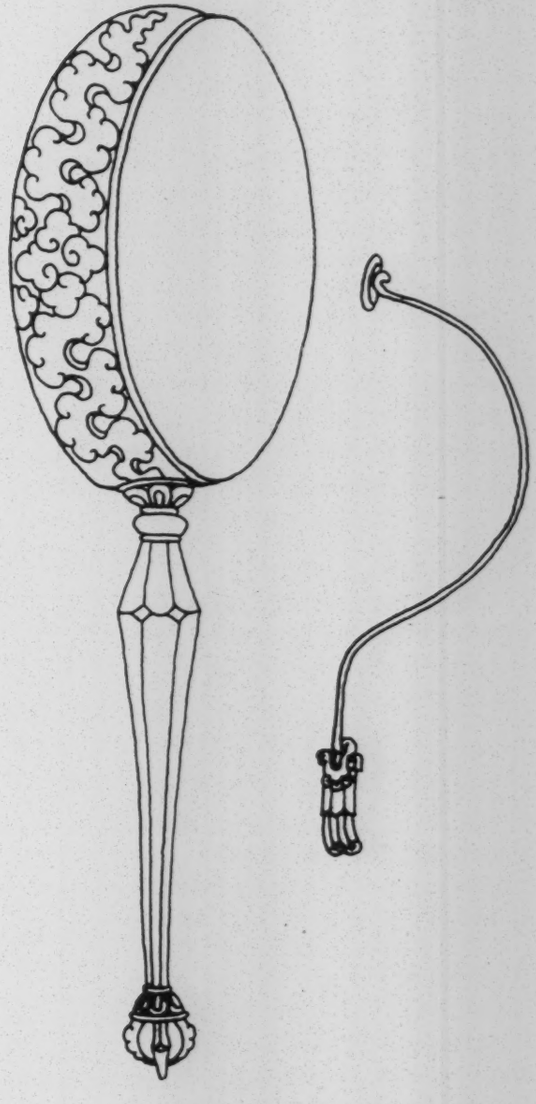


Architect's plan for future Tibet House

THE TIBET HOUSE DRUM



Tibet Building New York



VOLUME 2

ISSUE 1

SUMMER 1993

N.Y.C.

Letters

. . . from the President

ROBERT A. F. THURMAN

Dear Tibet House Members,

Greetings! I am just leaving for Tibet this Sunday, taking a group of twelve trekkers to Lhasa and beyond into the sacred mountains nearby.

Since the last issue of the Drum, Tibet House has stabilized on its new, long-term steady course. Fund-raising has not yet reached the level needed to implement the full program designed to make Tibetan culture familiar in every American household by the year 2000. Yet we have been blessed by generous donations, small and large, enough to have gotten past all the debts accrued during the Year of Tibet and on to maintain our premises, our basic staff and our programs of lectures and classes. Special thanks are due to the Tibet Fund for generous and substantial easing of our terms of residence in the Tibet Building.

This March we visited Dharamsala and met with His Holiness. We presented our three-year plan and held detailed discussions with Tibet House Founding Board Member Tenzin Tethong and Tibet House ex officio Board Member Kalsang Yeshe, Minister of Culture. They strongly affirmed our basic direction and confirmed that the Tibet House program organized jointly with the Columbia University Center for Buddhist Studies (postponed from October 1992) will definitely be held in April 1994. There will be a Tibet House "Tibet On Earth" celebration with His Holiness, following the three-day "World Sciences in Dialogue" conference at Columbia.

continued on page 2

The Board and staff of Tibet House wish to dedicate this issue of the Tibet House Drum to the memory of Phyllis Friedman, who so generously and creatively designed our previous issues. Her dedicated care and attention to detail helped to make our newsletter a quality publication. We were deeply saddened to hear that Phyllis had been killed in an accident in Bhutan. We will always keep her memory in our hearts.

. . . from the Director

ANNA SOUZA

Dear Friends of Tibet House,

Towards the end of 1992 (after the Tibet House trip to Tibet), the Board of Directors kindly allowed me to take a temporary leave-of-absence in order to finish my dissertation and (finally) complete my Ph.D. degree in South Asian studies.

In January of 1989, after plugging away at my dissertation for what had seemed an eternity, I jumped at the offer of helping out with "Wisdom and Compassion: The Sacred Art of Tibet." Then came planning and organizing the International Year of Tibet, followed by the incredible Year itself. And then I needed a break! But more than just a break, I also needed to get back to my unfinished Ph.D. as Bob Thurman and my family insistently and continuously reminded me.

Through all the ups and downs, my commitment to the mission and work of Tibet House have remained undaunted. The decision to pull back temporarily was difficult and I miss being there.

During my trip to Tibet last fall I clearly saw how the whole foundation, the collective memory which has defined the identity of the Tibetan people for centuries, is being systematically wiped out and destroyed. I realized with an even stronger sense of urgency how important it is for all of us to help keep this culture alive.

So I'll be back soon.

Great Miracle Prayer Festival Benefit

Backstage at Town Hall after rehearsal for "The Great Miracle Prayer Festival". Pictured from left: Philip Glass, Nawang Khechog, Laurie Anderson, Allen Ginsberg, Uma Thurman, Robert Thurman and the Ganden Shartse Monks. Photo: John Bentham

Presidents Letter (con't from page 1)

On February 24th we had a very successful benefit concert and gala dinner. Thanks to Philip Glass, Laurie Anderson, Allen Ginsberg, Nawang Khechog, and the Ganden Shartse monks, we sold out a concert at Town Hall inspired by the Tibetan New Year's Great Prayer Festival traditionally held in Lhasa. Another similar but bigger event is planned for His Holiness' visit in 1994. A few weeks later, with a single short statement, Founding Board Member Richard Gere made Tibet more known to a billion startled people when he performed his own personal miracle by bravely speaking out in prayer and appeal for Tibet during the Academy Award ceremonies!

At the Fundraising Dinner following performance. From left: Uma Thurman, Melissa Matheson Ford, Bill Murray, Photo: John Bentham

We have had a good set of winter programs, with language students, cheerful lecture audiences, and an especially successful collaboration with the Rhode Island School of Design in a month-long Tibet festival in Providence, during which tens of thousands of Rhode Islanders discovered the magic of Tibet.

Late this April, His Holiness made a lightning trip to Washington to convey his concern for his people to Bill Clinton and Al Gore, and to his old friends in the Congress. He visited the Holocaust Memorial, and later was saluted at the memorable "Tribute to Tibet" evening by fellow Nobel Laureate Elie Wiesel. Professor Wiesel kept asking "lama?" (Hebrew for "Why?") "Why is the world allowing this to happen again to your people, Your Holiness? We have said `Never again!'" At the end of his moving speech, he said that the answer lies in the hands of us all. Will we allow these gentle people of Tibet with their unique Buddhist culture to perish from the face of the earth?

His Holiness spoke, with his usual grace. But there is no doubt he was more grave than usual - he feels the excruciatingly heavy pressure the accelerating Chinese population transfer into Tibet is putting on his people and their precious culture. He was praying the whole time for the world's conscience to cry out, and for a few precious minutes with Clinton. He touched their hearts, no doubt. But will they have our government at last do the right thing for Tibet?

For the fall, we have a new series of classes and lectures. We are focusing on an ingenious project, developed by Yanki and Tibet Fund colleague Tenzin Chhodak, to send traditional Tibetan dancers from the Tibetan Institute of Performing Arts to visit the re-settlement clusters. They will perform programs that bring the communities together around the beauty of the culture. They will conduct programs and workshops to assist the new Tibetan immigrants to develop their own cultural programs to be performed locally. Presently, only part of the funding needed for this project has been secured. More is needed. It is just the kind of program we like to offer at this moment, combining our long term function of making Tibetan culture known with the immediate concern to assist the new immigrants.

Through all this, we are in the process of formulating a number of grant proposals, with the help of volunteers and consultants, to establish our archives, build our collections, develop new exhibition and educational programs, and work toward our long-term conservation agenda. Your continuing membership, support, and creative assistance remains crucial to our survival and success.

With all best wishes for a pleasant summer,

Sincerely yours,

Robert A. F. Thurman, President.

TIPA

Tibetan Artists to Study in the U.S. and Tour Tibetan Resettlement Cluster Sites.

Three alumni from the Tibetan Institute of Performing Arts (TIPA) which is located in Dharamsala, India, have been accepted into performing arts programs at Middlebury College, St. Michael's College, and Stony Brook University during the 1993-94 academic year.

These three Tibetans, who are master performers, were selected to gain further experience in various aspects of performing arts and to share it on their return to India with other Tibetan artists. Two of the artists, Yonten Choephel and Sonam Phuntsok are currently resident artists at TIPA. Yonten will undergo further training in stage lighting and technical production, and Sonam will study artistic direction and choreography. The third artist, Ngawang Choephel teaches Tibetan music and dance in Bylakuppe, a Tibetan settlement in south India. He is a specialist in Tibetan string, wind, and percussion instruments who will undergo training to improve his teaching skills.

Tibet House, with the collaboration of the Tibet Fund, the organization that is making it possible for the three students to study in the U.S., will be working very closely with the Tibetan Resettlement cluster sites to organize a tour by these performers. This will take place towards the end of 1993 and early 1994. The visiting artists will take part in workshops that will train the Tibetan community in the U.S. to help establish small performance groups, train them in basic lighting design and other production skills necessary to present a performance, and also teach them a selection of folk dances and songs.

Tibet House is currently seeking funding to have other members of the TIPA join the three artists and to have them present at least one public performance in some of the cities with newly arrived Tibetans.

TIPA was one of the first institutions established by His Holiness the Dalai Lama following his flight into exile in 1959 and is the only professional organization of its kind in existence. The Institute has succeeded in preserving the music, dances, and theatrical traditions of Tibet in their unique and genuine form. TIPA members have made numerous domestic tours throughout India and all over the world. During the International Year of Tibet, a 35-member dance troupe went on a six month world tour which included performances in France, Germany, Spain, Italy, Mexico, U.S., and the Far East.

If you would like additional information about the students or wish to help other artists to study in the U.S., please contact the Tibet Fund located at 241 E. 32 St., New York, NY 10016. Tel: (212) 213-5011

For information about the tour, please contact Tibet House at 241 E. 32 St., New York, NY 10016. Tel: (212) 213-5592.

The Preservation of Cultural Sites & Monuments in Central Tibet

Last fall, Tibet House New York took a group to Tibet on a survey of cultural monuments and historical sites in central Tibet. The purpose of the trip was to assess the state of conservation of buildings and frescoes in central Tibet, as well as the quantity and quality of restoration work being done. We were very fortunate to have the expertise of Dr. Heather Stoddard, Professor of Tibetan Art History and head of the Tibetan Department at the University of Paris.

This trip marked an important step in an area of work and research that Tibet House had begun to quietly explore. Several years ago, His Holiness the Dalai Lama initiated discussions on the issue of international protection of cultural sites inside Tibet. The United Nations had declared 1987-1997 the Decade of World Cultural Heritage. UNESCO established the World Heritage List, under which hundreds of natural and historical sites around the world were recognized, cleaned up, restored, and put under international protection. Unfortunately, not one single site inside Tibet has been put on the list. Without any international monitoring, the Chinese Government has continued to secretly ransack tombs, to destroy entire sites, and to conduct extremely poor quality restoration projects.

Touring the sites under Dr. Stoddard's leadership, we were able to meet with the heads of several departments involved with restoration, conservation and archaeology, as well as local painters and builders. We also spoke with the abbotts and caretakers of all the monasteries and sites.

A Heritage in Peril

From our observations, what little remains of the Tibetan cultural heritage is under serious threat of being completely destroyed, and this work is proceeding at an alarming rate. Poor judgement, hasty and impatiently done work, lack of training and materials, and especially a lack of historical understanding and appreciation of the physical, visual elements of the culture, are all contributing to the seriousness of the situation.

As a result of the Cultural Revolution from 1965-1978 (and well before), an estimated 90-95% of the Tibetan cultural heritage was carefully and systematically destroyed. Every precious object was taken away or burnt, the stucco statues smashed, the wood removed, and the buildings gutted before a final assault on the outer walls was made. Only highly prestigious sites were left semi-intact, with a number of smaller temples surviving as grain storage spaces and farm buildings.

We heard that in the early 1950s, teams from Beijing had been sent all over Tibet to survey and record every site, monument, and temple and every single artifact

inside. As a result, when the destroyers came, they knew exactly where everything was.

Since the early 1980s, large scale rebuilding has been taking place everywhere on the Tibetan plateau. When Tibet was opened to tourism, the government began to make funds available to repair and rebuild certain key monuments, to attract tourists and as some compensation for the excesses of the Cultural Revolution. Smaller buildings and monasteries have been rebuilt with local contributions in money and kind from private individuals and foreign support. An example which we visited is Tsurpu, the seat of the Karmapas, which has been rebuilt primarily with funds

Anna Souza with the Potala in the background

raised by an American foundation.

The Academy of Social Sciences, whose students train in mainland China, takes on the big projects, while local religious committees secure permission to take charge of smaller sites and monasteries.

The amount of rebuilding done by local religious committees, often requiring the complete reconstruction of buildings that had been razed to the ground, has been astounding. On the whole, very fine work has been done, using traditional materials and techniques to faithfully reproduce original architecture at sites such as the Yambulakang, Samye, and Tsurphu. But the climatic conditions in Tibet have changed dramatically, and the increased rainfall is requiring new technical solutions for roofs and outer walls.

However, the rush to rebuild, to re-establish traditional religious practices, and to re-open temples and monasteries to the local communities and to tourism, often jeopardizes what is left of the original structures and paintings. Government programs send teams of "experts" in great haste to the more important sites to do purely superficial and cosmetic restoration, using cheap chemical colors and poor quality materials. Entire frescoes, supposedly removed for restoration, are never seen again, often to be replaced by simplistic paintings done in modern styles. We frequently found that entire areas surrounding important sites were being destroyed, such as the Shol village at the foot of the Potala (where a tourist complex is being planned with financial help from the United Nations Development Program) or around the Barkor.

What Can Be Done?

Further assessment of the situation in Tibet should take place as soon as possible by an international group of experts in the fields of conservation, restoration, art history, and archaeology, for the purpose of establishing priorities. This group should work to cooperate with local institutions, which at present are very open to help and support, such as the Archeological Department of the Norbulingka, the Cultural Relics Bureau of Tsedang, the Academy of Social Sciences, and the offices in charge of culture and education of the Government of the Tibet Autonomous Region. Local religious committees need to be educated about the historical value of their monasteries and wall paintings, as their cooperation will be essential.

Protection of selected sites must begin immediately. All current work on wall paintings must be halted until further evaluation is made. Buildings must be restored to their original function so that ancient temples are no longer used as cows barns, granaries, or woodsheds. It is also important to stop the demolition of surrounding architectural and historical areas, and to have these recognized as integral parts of the historical sites.

Western experts can help by developing methods of conservation appropriate to the local Tibetan environment and culture. And programs must be set up for Tibetans (both in Tibet and in exile) to study art, art history, archeology, conservation and restoration in Western institutions.

The culture of Tibet belongs not only to the Tibetan people and their children, but to the cultural heritage of mankind and our future generations. It is our responsibilty to help keep it alive.

Precious 12th century frescoes inside a wood shed at Shalu

Tibet House Summer Programs

COURSES IN WRITTEN & SPOKEN TIBETAN

June 1-July 27, Tuesdays 6:30 pm., Classes will be held at Tibet House, 241 East 32nd St., New York City.

Communicating in Tibetan
8-week course in colloquial Tibetan. This course uses a comprehensive approach in teaching adult students the basic skills to communicate with ease in a Tibetan speaking environment. Classes of 5 students meet once a week for 75 minutes.
Course fee: $ 120.00

Written Tibetan for Beginners
8-week course in written Tibetan which covers the major elements of Tibetan grammar and syntax. This course focuses on developing basic reading and writing skills. Classes of 7-10 students meet once a week for 75 minutes.
Course fee: $ 80.00

Translation
8 week course in translation for those who have completed beginner level in written Tibetan and are interested in translation of Tibetan Buddhist texts. This course is based on a program developed at Columbia University. Classes meet once a week for 75 minutes.
Course fee: $ 120.00

PERFORMING ARTS

Tibet House is delighted to co-sponsor the participation of Tibetan Flautist Nawang Khechog and Venerable Lobsang Samten in the Brooklyn Arts Council's sixth annual Folk Arts Series. This year's program offers performances by members of African-American, Puerto Rican, Russian-Jewish, and, for the first time, Tibetan artists.

Thursday, May 20, 3:30 - 5:30 pm
Music by Tibetan Flutist Nawang Khechog and demonstration of sand painting by Lobsang Samten. Cortelyou Library, 1305 Cortelyou Rd., Brooklyn. By Subway: D or Q to Cortelyou Road station.

Saturday, May 22, 1:30 - 4:30. pm
Music by Nawang Khechog and demonstration of sand painting by Lobsang Samten. Grand Army Plaza Library, Brooklyn. By bus: B41, B69, B71 or By Subway: 2, 3 to Grand Army Plaza, D to 7th Avenue.

RITUAL DANCE WORKSHOP

Sunday, July 11, 2:30 - 4:30 pm.
Lobsang Samten, Ritual Dance Master of Namgyal Monastery, will conduct this two-hour workshop on *cham*, the sacred dance of Tibet. He will teach the movements, *mudras* (hand gestures), and symbolism of the Black Hat Dance Previous dance experience is not required.

83 Leonard St., # 4, New York City. Course fee: $ 25.00 Pre-registration required

LECTURES

Thursday, July 15, 6:30 pm.
" The Theory, Principles and Practice of Tibetan Medicine" by Ven. Dr. Trogawa Rinpoche. The speaker will briefly discuss the history of Tibetan medicine, the concept of illness and health, the three humors, and methods of treatment

Trogawa Rinpoche is a holder of the centuries-old teaching lineage of the Chakpori Medical College. He was born in Lhasa and recognized at an early age as the incarnation of a famous Lama physician. Since 1959 he has travelled throughout the Himalayan region teaching and practicing medicine. He has travelled and lectured in North America and Europe for ten years, and in 1988 he established the Chakpori Medical Institute in Darjeeling to pass his knowledge on to a new generation.

Tibet House, 241 E. 32nd St., New York City. Suggested donation: $ 8 for members, $ 10 for non-members. Pre-registration required.

OTHER EVENTS

King Gesar of Ling

"King Gesar", a musical composition by Peter Lieberson with libretto by Douglas Penick will receive its U.S. debut at the Tanglewood Music Festival in Lenox, MA, on Thursday, August 26th at 8:30 pm. The performers will be Yo-Yo Ma (cello), Peter Serkin (piano), Emanuel Ax (piano) and Omar Ebrahim (narrator).

This musical composition is based on the life of King Gesar, renowned throughout Tibet and Central Asia as the embodiment of the ideal warrior who conquered the forces of evil that turn the mind away from the sacred teachings.

Tibetan Dance Masks Created by American Children

The Jacques Marchais Museum of Tibetan Art located at 338 Lighthouse Avenue, Staten Island, New York, will present a special summer-long exhibition of colorful Tibetan-style dance masks created by school children who have participated in the museum's educational programs and art workshops. The children's art work was inspired by the Tibetan Museum's collection of statues and paintings.

In the fall the exhibition will travel to the Office of the Staten Island Borough President, Guy Molinari. For further information contact Dorothy Reilly at (718) 987-3500.

SUMMER RETREAT

Sogyal Rinpoche will hold a retreat on the East Coast from the evening of June 25, to July 4, in Kent, Connecticut. This retreat will be based on Rinpoche's best selling book *The Tibetan Book of Living and Dying*. For registration material, please contact Michael Damien at (212) 929-3658.

Schedule of His Holiness, The Dalai Lama's Visit to North America

MONTREAL, CANADA

(For general information about His Holiness' visit to Montreal, please contact the Canada-Tibet Committee at 4675 Coolbrook, Montreal, Quebec H3X 2K7. Tel: (514) 487-0665, Fax: (514) 487-7825.

June 20-24, Montreal Convention Centre, Montreal, Canada.
1st International Conference on Transcultural Psychiatry. His Holiness will appear at pre-scheduled times at this convention which will compare the traditional Western concepts of health and achievement with those of transpersonal psychology and Tibetan Buddhism.

Registration fees: before May 15 CAN$ 375.00, on site CAN$ 450.00. To register, contact Coplanor Congres Inc., 511 Place d'Armes, Bureau 600, Montreal H2Y 2W7, Canada. Tel.: (514) 848-1133, Fax: (514) 288-6469.

June 22, 6:30 pm., St. Joseph's Oratory, Montreal, Canada.
Interfaith Service.

June 24 & 25, Montreal Convention Center, Montreal, Canada.
Four-Armed Avalokiteshvara Initiation, registration fees: $ 85.00, $ 50.00 for students and seniors. For registration send fees and information to Avalokiteshvara Initiation, P.O. Box 193, Station "C", Montreal, Quebec H2L4K1.

VANCOUVER, CANADA

(For further information on His Holiness' visit to Victoria and Vancouver, please contact T.C. Tethong, 582 Cedar Crest Drive, Victoria, B.C., V9C 1M3. Tel: (604) 478-0754.

June 26, 10:30 am., Vancouver Trade & Convention Center, Vancouver, Canada.
Public Talk on "Overcoming Differences."

June 27, 9:00 am., Vancouver Trade & Convention Center, Vancouver, Canada.
Religious Teachings.

VICTORIA, CANADA

June 27, 2:30 pm., Victoria Art Gallery, Victoria, Canada.
Mandala Consecration.

June 27, 3:30 pm., Royal Theatre, Victoria, Canada.
Public Talk on "Religion and the Environment."

SEATTLE, WASHINGTON

June 28 & 29, Seattle, WA
His Holiness' visit will include a public talk titled "The Global Community and the Need for Universal Responsibility" and the "Chenrezi Empowerment," a Tibetan Buddhist initiation. For further information please contact The Tibetan Rights Campaign at (206). 726-3830.

CHICAGO, IL

September 3, 4, Chicago, IL
H.H. the Dalai Lama will be a keynote speaker at the Council for a Parliament of the World's Religions, a conference which will take place from August 28 to September 4. For further information contact Council for a Parliament of the World's Religions, P.O. Box 1630, Chicago, IL 60690. Tel: (312) 629-2990.

ST. LOUIS, MO

September 7, 8, St. Louis, MO
H. H. the Dalai Lama's visit to St. Louis will include his participation in an interfaith service, a public talk at Washington University, and a tour of the Missouri Botanical Garden. For further information please contact Friends of Tibet, 6611 Clayton Road, Suite 200, St. Louis, MO. Tel: (314) 862-8770.

TUCSON, AZ

September 9, 7:30 pm., Activity Center, Arizona University, Tempe, AZ
H.H. will give a public talk entitled "Arising from Flames: Transforming Anger with Patience." Tickets: $15 general admission, $12 seniors and students with student I.D.

September 11-15, Sheraton's El Conquistador Resort in Tucson, AZ
Intensive Teachings on Chapter 6 (Patience) of *Shantideva's Guide to the Bodhisattva's Way of Life*. The final day will include the Bodhisattva Vow and Generation of Bodhichitta in the morning. Green Tara Empowerment will be given in the afternoon. Registration Fee: $75.00. For further information please contact Arizona Teachings, Inc., 4725 E. Sunrise Dr., #137, Tucson, Arizona 85718 or call (602) 624-4517 if you would like to make a contribution.

Sacred Music Sacred Dance For World Harmony:

A WORLD TOUR BY TEN MONKS FROM THE DREPUNG LOSELING MONASTERY.

Tibet House New York is delighted to co-sponsor, with the Jefferson Tibetan Society in Charlottesville, VA, and Losel Shedrupling in Atlanta, the third international tour by the monks of Drepung Loseling Monastery. The national coordinator of the tour is Sandy R. Newhouse and the tour director is Glenn H. Mullin.

Founded in 1416, Drepung Loseling Monastery of Tibet was the largest monastic institution in recorded history. At the end of the last century it housed more than ten thousand monks, training them not only in the philosophical and spiritual traditions, but also in various sacred performing arts. They were particularly renowned for their multiphonic singing, in which each monk simultaneously intones the three notes of a chord. This technique, exclusive to the five great Gelukpa monasteries of Central Tibet, was achieved through many years of training. Drepung maintained an extraordinary form of this rare skill, and led the Monlam Chenmo, Tibet's largest annual sacred music festival.

The monastery was closed by the Communists in 1959 shortly after Mao's invasion of Tibet, and most of its monks were either killed or put in concentration camps. Two hundred and sixteen of its members escaped to India, where they re-established their institution in the refugee camps of Karnataka State. There they worked to preserve Loseling's ancient heritage. This illustrious institute presently houses approximately 1,500 monks.

In 1988-89 eight Buddhist monks from Drepung Loseling Monastery undertook their first world tour. Jointly sponsored by the Canada Tibet Friendship Society and Tibet House New York, this group of monks performed their traditional sacred dance and music in 130 cities in North America and Europe. The performances were held in theaters, universities, museums, and civic centers. The monks made dozens of radio and television appearances and hundreds of articles were written about them. The recording of their music (Tibetan Sacred Temple Music, Shining Star Productions, CA) held a top twenty-five listing on the U.S. New Age charts for a full year, and was number one in Canada.

Inspired by the success of their first visit to the West, the monastery allowed a second group of monks to tour North America between September 1991 and June 1992. Billed as "Sacred Music, Sacred Dance for Planetary Healing," this program focused on traditional ritual music and dance associated with environmental balance. Once again the monks were greeted by enthusiastic crowds in the 110 cities that they visited.

Drepung Loseling Monks

The upcoming tour of "Tibetan Sacred Music, Sacred Dance for World Harmony" will open in Chicago this September. The monks will perform a selection of traditional sacred pieces believed to generate energies conducive to world harmony. Singing in the multiphonic technique and playing their traditional instruments such as cymbals, bells, drums, long horn trumpets, and high horns, they will once again share their unique performing arts tradition with Western audiences. The repertoire of masked dances will include the Deer Dance, the Dance of the Sacred Buffalo, the Skeleton Dance, and the Dance of the Rainbow Beings.

THE CURRENT SCHEDULE IS AS FOLLOWS:

August 28 - Sept. 4
Parliament for a Congress of World Religions, Chicago, IL

Sept. 2
Ravinia Festival, Chicago, IL

Sept. 4
Field Museum of Natural History, Chicago, IL

Sept. 11-18
Tampa, Florida & other cities in Florida

Oct. 9
Cathedral of St. John the Divine, New York City

Oct. 10
Harvard University, Cambridge, MA

Oct. 22
Sheldon Arts Foundation, St. Louis, MO

Oct. 25
Young Harris College, Young Harris, GA

Oct. 28
Old Town School of Folk Music, Chicago, IL

Oct. 29
University of Wisconsin, Milwaukee, WI

Nov. 4
Arizona State University, Tempe, AZ

Nov. 5
University of Arizona, Tucson, AZ

Nov. 7
University of California, Santa Barbara, CA

Nov. 12
Stanford University, Stanford, CA

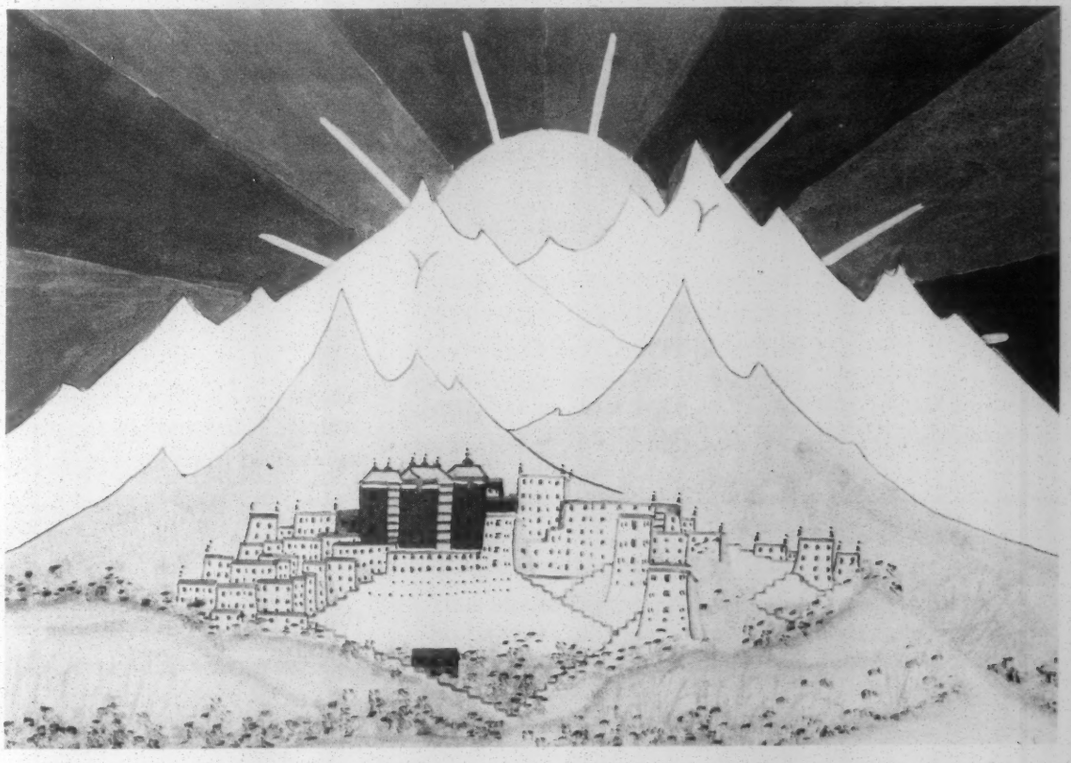
Nov. 13
Santa Cruz Civic Auditorium, Santa Cruz, CA

March 1994
Bayly Art Museum, Charlottesville, VA

April 21 - 22
The Sacred in the Arts Festival, New York City

The tour, which will continue through Spring 1994, is being coordinated by the Jefferson Tibetan Society, a Buddhist center in Charlottesville, VA. If your local university, museum, or Tibet support group would like to schedule a performance or to volunteer your help, please contact Sandy Newhouse with preferred dates at Jefferson Tibetan Society, 1214 Belleview Avenue, Charlottesville, VA 22901. Tel: (804) 293-3737.

Tibet House recently became the proud owner of several paintings by children from the Tibetan Children's Village in Sharamsala. These paintings along with another striking collection of paintings titled "Visions of Tibet: Art from the Tibetan Children's Village" at Samaya Foundation, will be on exhibit some time this fall in New York



"Future Tibet: Hope and Sunshine," a painting by 14-year old Thakchung from the Tibetan Children's Village, Dharamsala.

A Gift for Tibet

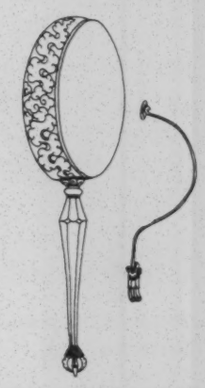
"A Gift for Tibet" will be a unique television event, a moving tribute to the country and people of Tibet by some of the world's best known entertainers, to be broadcast in March of 1994.

The producer of this ninety-minute entertainment program is musician Richard Eagleton. Eagleton considers Tibet's endangered culture to be like a "great jewel on the crown of civilization, whose destruction would be an incalculable loss for all humanity." He became convinced that many performers, whether Buddhist or not, would be interested in making a personal contribution to such a meaningful cause.

The idea of giving is fundamental to Tibetan culture and the program will reflect the jovial and philosophical nature of this delightful people. The stars have been asked to present their offerings to His Holiness the Dalai Lama and the people of Tibet in the form of a performance of their choice recorded on location. These gifts will be collected together with short informational segments and a warm, spontaneous conversation between John Cleese and the Dalai Lama.

Many stars are already committed to offering "A Gift for Tibet." Paul McCartney will give a performance of "Blackbird" recorded in his own home, Joan Armatrading will perform "Love and Affection," and more gifts will come from Richard Gere, Genesis, Peter Gabriel, Kate Bush, Dave Stewart, Daniel Day-Lewis, Sir Yehudi Menhuin, Bob Geldof, Bernardo Bertolucci, and Sinead O'Connor. Other internationally known American stars will be named shortly.

The prime concern of the film is not to raise cash, but rather to make as many people as possible throughout the world aware of what is happening in Tibet. For further information about "A Gift for Tibet," please contact Richard Eagleton, Tibet Alive Ltd., 6 Hartham Close, London N7 9JH. Tel: 071 700 5572.



The Recognition of 17th Karmapa

BY DEBORAH MOLDOW

Just before His Holiness the 16th Gyalwa Karmapa, the beloved head of the Karma Kagyu lineage of Tibetan Buddhism, died in 1981, he told Khenpo Karthar Rinpoche and Lama Norlha in Chicago that he would be leaving his body here in America, but that his mind needed to go to Tibet. At the time of his cremation ceremonies, signs indicated that Tai Situ Rinpoche would be responsible for finding the new tulku. Two footprints in his ashes faced north towards Tibet.

The Karmapas have a tradition of leaving behind a prediction letter detailing the whereabouts of their reincarnation. The four principle disciples of the 16th Karmapa, Tai Situ Rinpoche, Tsurphu Gyaltsap Rinpoche, the late Jamgon Kongtrol Rinpoche, and Shamar Rinpoche, searched everywhere for this letter with no success. Then one day Tai Situ Rinpoche recalled that the Karmapa had given him a small, square, yellow brocade talisman in India in 1981, saying, this is *sungwa* (protection) for you, and in the future this is *phentok chenpo* (very beneficial)." He wore this amulet for many years with no idea that there might be an letter inside. When he opened the talisman, he found an envelope that read, "Open in the Iron Horse year."

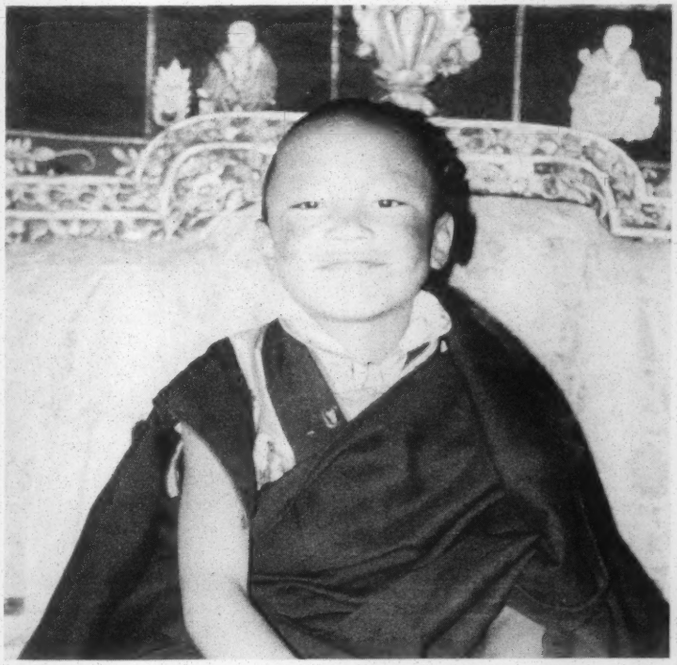
The Rinpoches met at Rumtek Monastery in Sikkim in early 1992 to hear the letter. They interpreted it at length, determining that the rebirth would take place in Tibet in "a beautiful nomad's place with the sign of a cow," accompanied by miraculous music. The parents' names were also specified. After this meeting, Tai Situ Rinpoche went to Dharamsala to consult with His Holiness the Dalai Lama, who told him of a sacred vision he'd had of a beautiful, green place with the sound "Karmapa" in the air. His Holiness had awakened from the vision feeling very happy.

The search for the 17th Karmapa was sadly interrupted by the untimely passing of Jamgon Kongtrol Rinpoche. Two representatives were sent to Tibet, both to recite prayers for Jamgon Rinpoche and to follow up on the search.

The seat of the Gyalwa Karmapas is at Tsurphu Monastery in Tibet. This monastery, which was dynamited and destroyed by the Chinese during the Cultural Revolution, has been partially rebuilt under the

devoted leadership of Abbot Drupon Dechen Rinpoche, appointed by the 16th Karmapa.

The abbot was charged with the task of following the clues in the prediction letter to find the tulku. In the spring of 1992, a search party left Tsurphu for Kham, in eastern Tibet. There, in a valley resembling the one the Dalai Lama had seen in his vision, they found the child. All of the signs of the letter were fulfilled: his parents, whose names matched those in the letter, were nomads living in a community named for a cow. After the birth of the baby, the resounding call of a conch shell and other music filled the air for hours, and no one had been able to locate the source of the sound. This very special boy had taken monk's vows at nearby Karlek Monastery (founded by a disciple of the 9th Karmapa) before the age of four, where he had been given a throne of honor.



His Holiness the 17th, Gyalwa Karmapa

At the time of his discovery as the 17th Karmapa, the boy was eight years old, and the stories about him already suggested a clairvoyant mind as well as a deeply spiritual nature. Arrangements were made to bring His Holiness to Tsurphu. On the day he left, all the people in the area saw three suns shining in the sky.

A report was sent to the Dalai Lama, who was in Brazil for the Earth Summit in Rio. His Holiness sent word that since the information from Tibet matched the sacred letter and the Rinpoches were in agreement, confirmation was granted.

On June 15, 1992, the 17th Karmapa returned to Tsurphu Monastery. Thousands of Tibetans watched the procession to the monastery amid incense, flowers, dancing, and song. On June 30, the Dalai Lama bestowed the official Buktham Rinpoche, his letter of final confirmation of the reincarnation of the Karmapa. He offered a long, white scarf and a blessing cord to be given to the Gyalwa Karmapa, who received these gifts during his hair-cutting ceremony in Lhasa in front of the Jowo, the most precious statue of the Buddha in Tibet. He was also given a long name, of which the shortened version is Ogyen Drodul Trinley Dorje.

The enthronement was held on September 27. Representatives from all schools of Tibetan Buddhism, all the major Kargyu monasteries in Tibet, monasteries and Dharma centers from abroad, the government, and the press gathered for the sumptuous ceremony. The main shrine hall at Tsurphu was decorated with offerings, gems, silver, gold, and furs. After the secular part of the ceremony with dancers and jesters, the religious ceremony began with the Karmapa taking up his seat on his golden throne. Prayers were recited, and offerings made to him, including the prophesy of the Nechung Oracle requested by the government of Sikkim. The traditional ceremony of consecration took place with special offerings, followed by a long life empowerment. As the ceremonies in the main hall ended, dances and Tibetan opera began in the plaza outside among crowds of pilgrims dressed in their finest. On the third day of the festivities, the 17th Karmapa gave his first Standing Red Chenrezig initiation. His Holiness is considered to be an incarnation of this deity.

The Dalai Lama has stated, "The Gyalwa Karmapa is a supreme master of Buddhist teachings in general, a magnificient lama of Tibet and in particular of the Kagyu tradition's Karma Kamtsang lineage. To have found his reincarnation, therefore, is a great benefit for Buddhism in general and for the Kagyu lineage in particular, and so I am very happy. Whatever his wishes are, may they be spontaneously accomplished."

Video on Sand Painting

Tibet House Regional Coordinator Martin McGee and his partner Cathy Steffan have produced a program on Tibetan sand painting entitled "Mandala: World of the Mystic Circle." This 52-minute video is available for $29.95 plus $3.05 shipping from martin Paul Productions, Dept. D. 1149 Hertel Ave., Buffalo, N.Y. 14216. A percentage of the proceeds will benefit the Namgyal Monastery.

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